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614 166 All the people in Weol gelarang are of va'u Weol. There is one exception, the va'u Tjepang. These folk came in before from Boleng, in North Manggarai. They settled in kampong Weol, but when things became crowded, they went below to kampong Tjantjar. The latter alone has many people who are not of the va'u Weol, except for real newcomers, such as the Ruteng folk in Ndung, who came to work in the gardens (evidently as coolies) and settled down. There are many outsiders in the mixed and new kampong Tjantjar.

614 773 824 784 The original ancestors of the va'u Weol came out of a bamboo at a spot near the present spring below Weol. There are bamboo trees there descended from the original one. The original ancestors were a pair: Vako Dangka and Ine Karas. Not only is the bamboo taboo but also the lusa (red beans). For example, if a child eats these unwittingly, a fowl must be killed. They do not "cut off" the tongue symbolically with a leaf as is done in some other areas.

614 784 562 783 Women from other clans marrying into Weol must take on the taboo of their husbands. A Weol woman marrying into another clan may eat lusa, but only after performing the rite called ela penteng pitak, which means "to clean off the mud." She must take on the totem taboos of her husband's clan. The woman marrying into Weol gives up her own taboos, but must also do the ela penteng pitak. This ceremony involves a pig sacrifice. Thus every woman marrying into another clan must do this rite to give up her own totems. The name of the totem taboo is tjek'ki.

565 632 624 622 [634] There is a nobility which applies to the radjas, dalu, and gelarang. The gelarang are the tuan tanah (and kepala kampong) of the central kampongs of the gelarang districts, for example, Weol. Thus Weol has two gelarang, and Ndung has only one, because the kepala kampong

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783 The people here must confess at least once a year.

666 632 565 634 622 [646] There are only two elected representatives here and also in Wailolong. The only election in the area is for the parliament. There is also a kind of election for the kakang. The choosers are the twenty-four kepala kampong of the eight kampongs. In the old days, although they got together, and went through the form of accepting the oldest son of the deceased or ejected kakang, it had to be the eldest son. Now they actually choose from candidates. The candidates must be of the proper nobility, so there aren't very many. Thus, when the previous kakang went out (he was ejected in 1938 because of a misdemeanor), there were three candidates: Roy, a man from Lewohala, and the present kakang. Roy says they were the only ones who were both noble and qualified. By the latter term he means that they were clever enough for the job. They had to be of the direct descending family of the radja tuan or kelake. The Radja of Larantuka is chairman of the electoral committee. Roy said that he does not force a choice, but lets everybody talk freely.

632 634 622 [178] Then it came out that there have actually been three phases in the kakang business: (1) pre-1915: he merely represented the succession; (2) 1915--1938: a period of tyranny, when the radja simply chose whom he pleased. This was the period when the Dutch and the radja worked together, the dark years; and (3) 1938--present: election within limits. Roy knows the word "candidaat."

Nowadays the radja must accept the will of the kepala kampong. The last imposed kakang, of the Larantuka Radja family, was deposed in 1938. He had been chosen by the radja three years before.

[661] In 1924 Roy had been elected by the kepala kampong, but the radja would not accept him (in 1938 Roy was a candidate but was not elected). This is an example of radja tyranny.

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592 The oldest man is the head of the house, and his eldest son succeeds him. This is invariable. The eldest woman is the manager (nu'a luka rumah tangga). The eldest son's wife succeeds her.

783 673 It is interesting to note that both adat sins and church sins are kept track of.

509 We left Larantuka on Tuesday, January 9, and stopped that night in Maumere, so that Kattenburg can get his plane to Makassar on Wednesday.

286 On Wednesday I went on to Ende, and this took six hours, because I went to Sikka (didn't quite get there because the road had been torn up, although I did see Lela, which is near it). Sikka is really isolated, and the road leading there is poor. I noticed all along the road that there were women under or beside the houses weaving. This is true all over Flores. I noticed the drying of threads after dyeing, the looms, the wheels, the piles of cotton, etc. I note the same thing in Roworeke, Wailolong, Leloba, and everywhere.

634 661 439 789 769 I heard much about the radjas' shady business practices (led by the Radja of Sikka, but Larantuka is in on it too) in regard to the surplus distribution sold in Makassar and the copra smuggled into Singapore, etc. The Chinese are in on the deal. Some day these radjas will be out, and this will be better for everyone. I talked with Arriens about them and he was doubtful that they have much magic power here, but I think there is quite a bit. It is perhaps not so directly electrical as in Celebes, but the respect hangs heavy, and they are the apex of the whole ancestor cult. This is true of Larantuka, and I suspect it is true of the other areas.

632 634 Arriens said there has been much trouble in Tana Ai, because they want their own kapitan, but Sikka evidently has his own ideas. Until

1 [i.e. Controleur at Ende -- Analyst]

527 574 756 We troubles in the kampong are due to influences which must be exorcised.

756 [887] This led to a discussion of the mbako. There are two to three mbako per kampong. They may be men or women, although they are usually men. They are called to work, a job which is not hereditary. They are always old people. They dream, see spirits (e.g., naga), look at their paraphernalia (for example, glass pieces, wood pieces), etc. However, there is no shamanism.

This led to a discussion of the secrecy surrounding the identity of the mbako. He is rather vague and said something about how they don't want to appear "proud." But this doesn't ring true, so I asked the mandur and he said it is because several mbako were imprisoned here because of witchcraft murders (what kind?). Anyway, here is the pattern of secrecy and fear which I see all over here.

166 574 783 Of those who have gone away, none has returned to Yeol, as far as the assistant knows. But there have been returnees to other kampongs.

If a returnee is a man who was imprisoned (note how often the jail theme comes up here; indeed the Dutch ruled by jails!) a feast must be given and buffalo killed. It is called the buka tali, to remove the rope. It also cleanses the returnee of the bad influence of the jail. When the Controleur Bedbeder and Pastor van Bekkum came back from Japanese imprisonment, wherever they went there was a buffalo feast in order to set them finally free.

166 574 769 If a family left the area without an argument, then no feast is required on their return, unless it is a long time afterwards and they have come from far away. For example, a policeman or a soldier who has been away for a long while would go through such a ceremony. Then there must be a feast given for two purposes: to tell

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624 gendang (the aradjang pattern) from the head tuan tanah of the original kampong.

166 609 [443] [335] The groups of people who visit the village more or less regularly (actually only occasionally) are as follows: (1) pastors, (2) traders to buy stock, Chinese, Arabs, etc., (3) a Chinese pedlar who comes with a coolie carrying a pack, (4) government men, and (5) specialist carpenters who come to build houses.

They stay for a short time only, except for the carpenters, who stay for about two months.

One other class is important. It comprises the outsiders who have gardens in the kampong. They come to work in their gardens, stay awhile and leave. They sleep with the kampong folk as their guests.

[584] Family relationships are definitely interrupted by migration. Usually one starts the ball rolling by marriage or by buying a garden, and then relatives follow. This is important in regard to marriage because the young folk become acquainted in this way. It is a case of "propinquity".

166 609 518 The immigrants must follow the local adat absolutely. They take part in the same rituals, pay the tributes of the land, etc. Thus there is no trouble. However, there are occasional difficulties in managing the gardens. For example, the local people become jealous of the outsiders who have big crops, or argue one way or the other. There is not much trouble, however, and usually things are quite serene.

[783] There are no specific ideas about the outside world. Still, when one returns after a long stay in some other place, they have a rite to "clean the dirt." I am informed that there is no opposition shown toward those who accept the outsiders. However, I wonder if there may not be at certain times. Evidently there is no policy of "exclusion," and my guess is that if outsiders are not welcome they are told so and that is all.

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585 all of the men in the kampong come on horses. The bride may not dismount nor touch the earth, but is lifted off on the saddle. At the threshold she steps off the saddle and crushes an egg under her foot. The groom enters too. Songs are sung and a pig is killed as she enters ("to clean her feet" meaning evidently to clean the soil of her home kampong off or to remove bonds therewith). This indeed is the rite that removes her totem taboo and makes her take on her husband's totem. It is called ela penteng pitak, which indeed means to clean off the mud. Thus she leaves the old and takes on the new tjek'i. Thus she has entered her husband's va'u. Then there is a feast and they live patrilocally.

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If there is no bride price paid, the boy merely goes and moves in with the girl's family. There is no ceremony, or perhaps it is a little one. This is not regarded as nice (and note he says that he is afraid they might not tell him who in Veol and Ndung did not pay the bride price, as they are sensitive about this. He will send me a letter later about this and also about the percentage of mother's brother's daughter marriages). Only the poor people marry in this fashion.

When the bride price is finally paid, the real wedding ritual occurs as above. It may be ten years later. I made sure of this by laughingly saying that perhaps in such a case when they have the procession from the girl's to the boy's house their children go along too. And they said that that was correct. If the couple are Christian, they have a church wedding one day before the numpang. All the rest of the rite is the same.

864 There is no need for sex instruction, as the children see everything when they are still very young in these crowded houses. They are

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771 should not pray. Also, a Catholic may not
788 initiate ceremonies by himself, for example,
183 house rites. I wonder what happens to a Catholic who lives in a house with the little hanging shelves for the naga. There the shelf is over their heads, and I wonder if they do not give offerings. If I had the time I would like to trail a Catholic around; my guess is that most of them do not worry too much about orthodoxy. There is still a lot of friction here.

875 There is a guru agama for Veol and Ndung,
793 but he lives in Rai. Usually there is a guru agama for each kampong, but these are twins. Usually one pastor serves one or two dalu. Rahong has the Maumere man, who lives in Tjantjar.

797 Most conversions are made of the young through the school. There are no cases of children converting their parents. There are relatively few direct adult converts. The school does the trick. A convert must first be a catechumen and learn the ropes. This lasts for one to two years.

797 The priests worry a lot here about what to
183 do, because adat is so dependent on the old
578 ceremonies. In Larantuka they have tried to
595 Christianize the pagan rites, etc. Right here there is a real problem, as the heir apparent of the big tuan tanah of Veol is Catholic. The assistant says van Bekkum[1] has discussed what should be done with him. Then too there is the matter of polygamy, which is very strong here. Most of the outright opposition to Catholicism comes from men or women who, because of a plural marriage, are not looked upon favorably by the
● [783] church. There is no possible idjing (dispensation, according to Oudehand's version[2]) for this. This is a head-on conflict, especially because they desire so many children. The polygamists

[1] [Pastor at Ruteng--Analyst]; [2] [See bibliography, Cat. 113--Analyst]

527 We
782 Drums, etc. are set up.
231 (5) A new ordinary house. There is a small
[342] feast, and pigs are killed.

[731] (6) If there is an epidemic, a big feast is
[783] held, like the tjutji kampong of Ambon. The
[756] mbako decides when it is needed. It is called kaba erba golo, which means "buffalo (kaba) makes young or renews (erba) the kampong (golo)." Thus the word for young seems to have the sense of making young or cleaning or renewing. There is a buffalo sacrificed, I suppose at the tjompang.

[697] (7) When a man returns from jail. A buffalo is sacrificed.

[585] (8) A wedding. For such rites only pigs are sacrificed. Buffaloes which are killed at this time are for food only, not for ritual use.

[764] (9) Funerals. If such a rite is for an up-
[565] per, a buffalo is sacrificed; if a funeral is for a lower, only a pig is sacrificed.

[844] (10) Birth. A bigger ceremony is held for a first child, and all the kampong folk attend. Later children are given smaller rites, and only the family attend. Pigs or fowls are sacrificed. Such ceremonies are held five to ten days after birth. There is no special touching the ground rite. However, at this time the baby's hair is cut and a name is given.

844 This led to a discussion of birth. In each
[756] kampong the mbako are also midwives, i.e., at least some of them. A male mbako may be a midwife, and Cornelius says that some are very clever at this. Evidently all mbako are medicine givers and sorcerers and soothsayers, etc., but not all of them are midwives.

843 There are no food taboos for pregnant women, but there are restrictions. If a pregnant woman goes out at night, she must carry a knife (like Ambon). An expectant father may not make bamboo water holders. Neither parent may work at the graves or go to funerals